

K A M T S C H A T K A 83

the commanding officer that the kettle with slantza and cedar tops ¹³⁷
 should never be taken from the fire. Red currants, raspberries, ²⁶²
 and kneshnitza are very rare there, or grow at such a distance ²⁷³
 from their houses that no one cares to go in search of them. ²²²
 The blackberries of the gimolost * are of great use, being of an
 agreeable taste, something like new-fermented beer. The bark
 of this shrub is useful in distilling brandy, giving strength
 and sharpness to the spirit.

The juniper † grows every where; but they do not use the
 berries, as they lay up great store of morosky ||, pianitza ‡, brush-
 nitza **, klioukva ††, and vodinitza |||| : and when they have
 great plenty of these berries they not only use them as confections,
 but distil brandy from them, except from klioukva and vodinitza,
 which yield no spirit. Mr. Steller writes, that the vodinitza is ³⁸⁶
 no bad remedy for the scurvy; and the inhabitants dye any old ³¹⁴
 cloaths with it that have lost a colour, to which it gives a
 cherry-colour. Some boil it up with train-oil and alum, and dye
 the beaver and coarse fables with it well enough to deceive the
 unwary or ignorant. In many places they content themselves ²²²
 with roots and herbs, and make them supply not only their ²⁶²
 want of bread, but of fish also. The principal of these ¹³⁷
 is the saranne, which serves instead of groats. It belongs to the
 class of the lillies ††; but as this sort is never seen any where but
 in Ochotskoy and Kamtschatka, I shall give a description of it. ¹³⁷
 It grows about half a foot high; has a stalk near the thickness of a
 swan's quill, red below and green above. Its leaves grow in two

* *Lonicera pedunculis bifloris, floribus
 infundibuli formis, bacca solitaria, ob-
 longa, angulosa.* Gmel. flor. Sib.

† *Juniperus.*

‡ *Chamemorus* RAI: Syn.

‡ *Vaccinium* Spec. 2. LINN. Bilberry.

** *Vaccinium* Bilberry Spec. 3. LINN.

†† *Vaccinium* Red Crowberry Spec. 4.

|| *Empetrum.*

|||| *Lillium* flore atro rubente.

K A M T S C H A T K A, &c. 189

use for cloaths, such as deer-skins, seals, dogs, and beavers, they ²⁸¹ prepare one way: in the first place, wetting and spreading it out, they scrape off all the pieces of fat or veins that remained after flensing it, with stones fixed in pieces of wood; then rubbing it over with fresh or sour caviar, they roll it up and tread it with their feet 'till the hide begins to stink; they again scrape and clean it, and continue this 'till the skin is soft and clean. Such skins as they want to prepare without the hair they use at first in the same manner as above; then hang them in the smoke for a week, and afterwards soak them in warm water to make the hair fall off; at last rubbing them with caviar, by frequent treading and scraping them with stones, they make them clean and soft.

They dye the deer and dog skins, which they use for cloathing, ²⁸¹ with alder bark cut and rubbed very small; but the seal-skins, ³⁸⁶ which they use either for cloathing, shoes, or straps for binding their sledges, they dye in a particular manner: having first cleaned off the hair they make a bag of the skin, and turning the hair side outward they pour into it a strong decoction of alder bark; after it has lain thus sometime, they hang it upon a tree, and beat it with a stick. This operation they repeat 'till the colour is gone quite through the skin; then they rip it open, and stretching it out, dry it in the air; at last they rub it 'till it becomes soft and fit for use. Such skins are not unlike dressed goat-skins: however, *Steller* says that the *Lamuski* have yet a better way of preparing them. These skins they call *mandari*, and they are worth three shillings a-piece. The hair of the seals, with which they ornament their cloaths and shoes, is dyed with the juice of the red wortleberry boiled with alder bark, alum, and lac lunæ; which makes a very bright colour. They used to sew their cloaths and shoes with needles made of bone, and instead of thread they made ²⁹⁴ use of the fibres of the deer, which they split to the size or ⁴¹² ²⁹³ thickness required.

They

Ainu AB6
Kamchada RY3

A
304
195
[113]

/419 cont. /

3. (cont.)
slovar' /Ainu-Russian Dictionary/, supple-
ment to Uchen. Zap. Imp. Kazansk. Univ. 1875g.,
p. 33.

A
304
184

Rins6 (1808) (4) already noticed that the women there /420/ tattoo

4. "To-tats ki ko" (Siebold, Nippon, VII,
p. 182).

themselves more feebly than those from Jesso and that in general this custom becomes less frequent there as one goes farther inland, that is, farther north from Aniwa. Finally, the same custom prevails among the Ainu of the Kurile Islands, and, indeed, according to Krascheninnikof (1), it extends to both sexes

A
[113]

1. Krasheninnikov", "Opisanie zemli Kam-
chatki" (Polnoe sobranie putesh. po Rossii,
Vol. II, St. Petersburg, 1819, p. 258).

there, but the men content themselves with blackening the middle of the lips, while the women tattoo themselves all around the mouth and also on the hands and arms almost up to the elbows.

K
302
[304]

It is very noteworthy that the ancient Italmen on Kam-
chatka, though surrounded by tribes among whom tattooing was
a matter of course, did not themselves adhere to this habit, or
bad habit, but only painted themselves white and red, which,
before the arrival of the Russians, they practiced very heavily,
"like monkeys," according to Steller, but later "much more
moderately, in the fashion of the Cossack women" (2).

K
[113]
[386]

2. Steller, Beschreib. von dem Lande Kam-
schatka, p. 300. Krascheninnikof, op. cit.,
p. 68. To paint with white, the Italmen
used either decayed wood or a naturally
calcined mica which occurs here and there

Kamchadal RY3
Koryak RY4
Chukchee RY2

K
302
[386] /420 cont./

2. (cont.)

in Kamchatka, but for painting with red, a seatang pulverized with fish oil or seal oil.

KK
304

Among the peoples living farther to the north and east, on the other hand, tattooing is again a locally customary practice? Among the Koryak, to be sure, it is limited to only the women and is not general even among them, where it begins with the wedding and new designs are added every year, so that, according to Ditmar's testimony, some old women look mottled all over as a consequence of the tattooing (3). The custom of

KK
[113]

3. Ditmar, "Ueber die Korjaken und die ihnen sehr nahe verwandten Tschuktschen /On the Koryak and the Very Closely Related Chukchee/" (Bull. de la classe hist. philol. de l'Acad. Impér. des sc. de St. Pétersb., Vol. XIII, p. 102; Mél. russes, Vol. III, p. 5).

C
304

The custom of tattooing is more generally widespread among the Chukchee, for among them it also extends to the girls from their ninth or tenth year on and even to some of the men. The latter, however, as a rule content themselves with only one or two short horizontal strokes above the root of the nose, a cross on each jaw, or the like, whereas the women tattoo more or less the entire face and the arms from the shoulder down to the wrist.

C
[111]

According to Nordqvist (4), who has discussed this subject

C
[113]

4. "Bidrag till kännedomen om Tschuktschern /Contribution to Knowledge about the Chukchee/" (Ymer, 1882, p. 38).

in detail and has published a few patterns of Chukchee tattooing, they correspond in the basic features to those that Dr. Stuxberg